Refuting ISKCON

Sri SitaRama

Claim : sri Rama is not swyam bhagvana, only sri krsna is

- Only unauthentic ISKCON texts say so.
- As per vyas smriti, smriti shastras i.e dharmashaastras and itihas, it has been accepted by purvacharyas also.
- The itihasottam i.e Valmiki Ramayana 6.119, एतत्तदुक्तमव्यक्तमक्षरं ब्रह्मनिर्मितम् | देवानां हृदयं सौम्य गुह्यं रामः परन्तपः i.e Rama is the eternal akshar brahman, who is the innerself of all Gods.
- Same shloka hails Rama as पुरुषोत्तमम्
- Valmiki ramayana 6.117 says lord Rama is कर्ता सर्वस्य लोकस्य I.e creator of the cosmos, अन्ते चादौ च लोकानां दृश्यसे च परंतप i.e he alone is seen at the end and beginning of the universe.
- The extract also addresses him as भवान्नारायणो देवः i.e one is bhagvana Narayana, अक्षरं ब्रह्म सत्यं च मध्ये चान्ते च राघव and शार्ङ्गधन्वा हृषीकेशः पुरुषः पुरुषोत्तमः || अजितः खड्गधृग्विष्णुः कृष्णश्चैव महाबलः |

Refutation of claim 1 (contd.)

- In valmiki ramayana 1.76, lord parashurama addresses sri Rama as जानामि त्वां सुरेश्वरम् i.e he realised Rama is god of the gods and त्वया त्रैलोक्यनाथेन i.e the lord of the three worlds
- 1.45 says विष्णुमक्षरं पुरुषोत्तमम् i.e Rama is akshara purusha
- In 5.51, bhagvana hanuman says sri rama is सर्वलोकेश्वरस्यैवम् i.e lord of the three worlds
- In 6.111, mandodari says Rama is महायोगी परमात्मा सनातनः | अनादिमध्यनिधनो महतः परमो महान्
- 2.44 devi sumitra hails Rama as Lord of all Lords and Gods of all Gods.

Refutation of claim (1) contd.

- As per Mahabharata, lord Rama showed his universal form to lord parashurama, same which lord krsna showed to arjun and after mahabharat war.
- SB 9.10.4 says Lord Rama is ādi-puruṣaṁ jagatām adhīśam i.e The Original Godhead and the master of the universe and guṇeśaḥ i.e Lord of all Gunas. Further, SB 9.10.32,44 uses bhagavān for Lord Rama, SB 9.11.1 Says bhagavān ātmanātmānaṁ rāma, SB 9.11.6 says Lord Rama is bhagavan bhuvaneśvara, SB 9.11.16 too says bhagavān rāmo and also calls Him īśvaraḥ

Refutation of claim (1) contd.

- आदिकाव्यमिदं राम त्वयि सर्वं प्रतिष्ठितम्। नह्यन्योऽर्हति कव्यानां यशोभाग् राघवादृते ॥ ~ Oh, Rama! You are the one who is glorified everywhere in the first and foremost among poems, Ramayana! And none other than You can be worthy of all the fame, eulogies, praises and poems! (valmiki ramayana 7.98)
- स तस्मिन् भवने भाति कोटि ब्रह्माण्डनायकः । रामचन्द्रो धर्ममयः साक्षात्परात्परः प्रभुः (bhusundi ramayana purva khanda chapter114)
- Chapter 47 of adi ramayana mentions ramayana by parashar,valmiki,bhusundi and mahadeva. Bhusundi ramayana has been accepted by goswami tulsidasji also.

Refutation of claim 1(contd).

- Sri hanuman samhita 5.78 says सर्वेषामवताराणामवतारी रघूत्तमः i.e rama is greatest of all incarnations.
- sri agastya samhita 23.45 says रामः सत्यं परं ब्रह्म रामात् किञ्चिन्न विद्यते i.e Rama is para brahma, param satya, beyond whom nothing exists. Even valmiki ramayana 6.117 says universe doesn't exists beyond him.
- Sri varaha samhita says नारायणोऽपिरामांशःशङ्खचक्रगदाधरः i.e four handed Narayana is an ansha of Rama.
- Maharamayana (quoted in sri upasanatraya siddhanta) says कारुण्यं षड्भिः पूर्णो रामस्तु भगवान् स्वयम् having comprehensiveness in all these six virtues, Śrī Rām is 'Bhagavan' Himself.

Refutation of claim 1 (contd.)

- Brahma samhita (pancharatra agama) says पूर्णोपूर्णावतारश्च श्यामोरामोरघूत्तमः। अंशानृसिंहकृष्णाद्याः राघवोभगवान्स्वयम्
- Pulaha samhita says : बीजे यथा स्थितो वृक्षः शाखापल्लवसंयुतः। तथैव सर्व वेदाहि रकारे सुव्यवस्थिता ।। रकारात् जायते ब्रह्मा रकारात् जायते हरिः । रकारात् जायते शम्भू रकारात्सर्वशक्तयः॥ ~ tree along with its' branches, and leaves is present inside the seed in subtle form (and appears from that seed), similarly all Vedas are verily present inside 'Ra' -Kara ('र' कार of Rāma Nāma) (and springs from it). From 'Ral-Kara ('र'. कार), Brahmā is manifested from Ra Kara, Sri Hari vigpu is manifested from 'Ra'-Kara, lord Siva is manifested; in fact all divinities are manifested from the seed 'Ra' Kara ('र-कार of Rāma- Nāma) alone.

Claim 2 : Rama nam is inferior to krsna nam

- न चत्वारोऽपि वै वेदाः समन्त्राः सप्तकोटयः । न यज्ञा अश्वमेधाद्यास्तीर्थानि चापि कोटयः।। न मेरुतुल्यदानानि न योगाश्च तपांसि च। रामेति नाममात्रस्य तुलां यान्ति महामने।। Not even four Vedas, together with seven crore mantras, not even crores of sacrifices, such as Ashwamedha and holy places, neither gifts equal to mount Meru, nor yogas nor austerities, O great soul, they are not even equal to the mere name of Rama (**adi ramayana 4.14.35)**
- सप्तकोटयः महामंत्र आश्रित विभ्रम कारकाः। एक एवं परो मंत्रः राम इत्यक्षरद्वयम् ।। ~ There are 7 crore mahamantras that can delude mind. There is only one mahamantra ie ram naam with 2 akshars that is supreme to all 7 crore mahamantras. **(saraswat tantram)**
- इत्यादयो महामंत्र वर्तन्ते सप्त कोटयः । आत्मा तेषां च सर्वेषां रामनाम्ना प्रकाशते।। ~ There are seven crores of great mantras. The soul of all of them shines in the name of Rama. **(maharamayana)**

Refutatio of claim 2 (contd.)

- रमन्ते योगिनोऽनन्ते नित्यानन्दे चिदात्मनि ।
  इति रामपदेनासौ परंब्रह्माभिधियते ~ The Parabrahman which is infinite, immeasurable, pure consciousness, eternal and forever blissful, on which Yogis devote themselves and meditate continuously; that Parabrahman Itself is denoted by the word 'Rāma' directly in Abhidhaa Vritti (rama tapniye upanishad)
- Padma puran 5.35 says ēkō dēvō rāmacaṃdrō
- Skanda puran, ramayana mahatmaya says रामनामैव नामैव नामैव मम् जीवनम् ।कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा i.e The name of Śrī Rāma, one and only 'Rāma' Nāma is my life. **There is no other means, no other means and no other means except Shri Rāma Nāma in this Kali-age for Jivas to attain the gati**

Refutation of claim 2 (contd.)

- Maharamayana 52.40 says नारायणादि नामानि कीर्त्तितानि बहून्यपि ।आत्मा तेषां च सर्वेषां रामनाम प्रकाशकः and 50.15 says परन्तु रामनामेदं सर्वेषामुत्तमं मतम्
- Padma puran 7.15 says विष्णोर्नामानि विप्रेन्द्र सर्वदेवाधिकानि वै। तेषां मध्ये तु तत्त्वज्ञा रामनाम वरंस्मृतम् i.e h great Vipra Jaimini ! All the names of Bhagavan Vishnu, each of them, is greater than all the gods. And Tattvagya Maharshis who have realised the truth, they have accepted the name Rama is the best (supreme) among all the names of Bhagavan."
- तथैव रामबीजस्थं जगदेतच्चराचरम् i.e hole animate and inanimate creation is present within the seed 'Rām' Naam says ŚrīRāma-Pūrvatāpinī Upaniṣad

Refutation of claim 2 (contd.)

- रेफारूढा मूर्तयः स्युः शक्तयस्तिस्र एव चेति ~ Ra of Rama is the source of all bhagvada vigraha (rama tapniye)
- Padma puran uttarkhanda chapter 281 says जपतः सर्वमन्त्रांश्च सर्ववेदांश्च पार्वति। तस्मात् कोटिगुणं पुण्यं रामनाम्नैव लभ्यते which roughly means that one Rama nama equal to all other Mantras and all the Vedas
- harita smriti 3.240 says अनन्तो भगवन्मन्त्रा नानेन तु समाः कृताः। श्रियो रमणसामर्थ्यात् सौन्दर्यगुणसागरात् i.e Out of infinite names of Bhagavan, none is equal to or greater than Sri ‘Rāma’ nama, because only Sri Rama Nama manifests the capability to impart the supreme bliss and delight to even Bhagavati "Shrii ji" as also being the very ocean of beauty!”

Refutation of claim 2 (contd.)

- रामेति द्वयक्षरजपः सर्वपापाप्नोदकः ।
  गच्छन् तिष्ठञ्छयानो वा मनुजो रामकीर्तनात् ॥४०॥
  इह निर्वर्तितो याति चान्ते हरिगणो भवेत् ।
  रामेति द्वयक्षरो मन्त्रो मन्त्रकोटिशताधिकः ॥४१॥

  न रामादधिकं किञ्चित् पठनं जगतीतले ।
  रामनामाश्रया ये वै न तेषां यमयातना ॥४४॥

  रमते सर्वभुतेषु स्थावरेषु चरेषु च ।
  अन्तरात्मस्वरुपेण यच्चे रामेति कथ्यते ॥४६॥

  रामेति मन्त्रराजोऽयं भवव्याधिनिषुदकः ।
  रामचन्द्रेति रामेति रामेति समुदाहृतः ॥४७॥

  द्वयक्षरो मन्त्रराजोऽयं सर्वकार्यकरो भुवि ।
  देवा अपि प्रगायन्ति रामनाम गुणाकरम् ॥४९ ॥

  तस्मात् त्वमपि देवेशि रामनाम सदा वद् ।
  रामनामे जपेद यो वै मुच्यते सर्वकिल्विषैः ॥५० ॥

Refutation of claim 2 (contd.)

- ‘Rāma’, this two syllable Mantra, upon chanting even while walking, standing or sleeping, destroys all sins of Human beings in this world. The human being who chants ‘Rāma’ Naam becomes the most fortunate one and after getting all pleasures in this world at the end gets the supreme abode of Lord Hari (Shri Rāma). ‘Rāma’, this two syllable Mantra is even more powerful than the combine power of 100 crores of Mantra (1 billion is in the sense of infinite mantras). In fact, There is nothing in this whole world which is more suitable or worthy than chanting the ‘Rāma’ Naam. Whoever has taken the refuge of ‘Rāma’ Nama, never gets sufferings of Yamaloka. The one who dwells within all animate and inanimate existence as the soul of all souls (as the supreme indwelling reality), is called ‘Rāma’. ‘Rāma’ Naam is the Mantra-Raj (the supreme Mantra, the chief of all Mantra-s) which destroys the three fold agony of this world. "Rama, Rama, Rama", like this way if uttered, this two syllable Mantra makes everything successful on this earth. The very mine of virtues, this two syllable Mantra ‘Rāma’ Nama is even chanted by gods and deities. Hence, O'Parvati, You should always chant the name ‘Rāma’. Whoever utters this ‘Rāma’ Naam becomes freed of all Vāsanas and all sins (done in previous births and present birth) be it subtle or even very grievous gross etc
- **~ skanda puran nagar khaanda chapter 256**

Refutation of claim 2 (contd.)

- कृष्ण नारायणादीनि नामानि जपतोनिशम् । सहस्रैर्जन्मभिः रामनाम स्नेहो भवत्युत ।। He chanted the holy names of Kṛṣṇa, Nārāyaṇa and others daily. After thousands of births one becomes attached to the name of Rama **(vasistha tantram)**
- नाम्ना मुख्यतमं नित्यं रामनाम प्रकीर्तितम् । नातः परतरं नाम ब्रह्माण्डेऽपि प्रदृश्यते ।। The most important of the names is always the name of Rama. There is no other name in the universe **(meru tantram)**
- राम् रामेति रामेति कीर्त्तयेच्छुद्ध चेतसा ।राजसूय सहस्राणा फलं प्राप्नोति मानवः ।। ~ One who chants 'Rama Rama Rama' with a pure heart obtains the fruits of thousands of Rajasuya sacrifices **(Brihad vasistha samhita)**

Sri rama : swyam bhagvana!

- अवतारास्तु बहवः कला अंशा विभूतयः ॥ रामो धनुर्धरः साक्षात्सर्वेशो भगवान् स्वयम् ~ shiva samhita 5.2
- कृष्णः शृंगाररूपश्च वृंदावन विभूषणः ॥ एते चांशकलाः सर्वे रामस्तु भगवान् स्वयम् ~ maharamayana (quoted in sri upasanatraya)
- कृष्णोंऽशांशो ह एवास्य वृन्दावनविभूषणः ॥ एते चांशकलाश्चैव रामस्तु भगवान् स्वयम् । ब्रह्मा विष्णुश्च रुद्रश्च महेन्द्रः श्रीस्तथैव च ॥ ~ adi ramayana 1.9.17-18
- श्रीरामो भगवान पुर्णः कलाभिः पुरुषोत्तमः ~ adi ramayana purva khanda, Rama is bhagvana of all kalas
- Padma puran 6.241 says rāmakṛṣṇāvatārau tu paripūrṇau

Refutation of claim 2 (contd.)

- रामनाम परं तत्त्वं द्वयोः कारणमुज्ज्वलम् ~ **siva samhita**
- तथैव सर्वमन्त्राश्च रकारेषु व्यवस्थितः ~ Similarly all the mantras are arranged in the syllables “R” ~ **pulaha samhita**
- परमेश्वर नामानि सत्यनेकानि पार्वति । परन्तु रामनामेदं सर्वेषामुत्तमोत्तमम् ~ There are many true names of God, O Parvati. But this name of Rama is the best of all. ~ **Maharamayana**
- कृष्णेति वासुदेवेति सन्ति नाम्नान्यनेकशः । तेभ्यो रामेति यन्नाम प्राहुर्वेदाः परं मुने ~ There are many other names, such as Kṛṣṇa, Vāsudeva and others but O sage, the Vedas give the name Rāma beyond these. **~ pulaha samhita**

Sri rama, swyam bhagvana

- उभयोरंशजाः सर्वे चावताराश्च संख्यकाः ~ all avatars are born from portion of sri sitarama (hanuman samhita)
- शक्तयो जानकीदेवी शक्तिमन्तो हि राघवः ~ adbhuta ramayana 24.15
- नातः परतरं वेद्यं रामत्रैलोक्यनायकात् ॥ एक एव परं ब्रह्म रामो वेदेषु गीयते ॥ इति श्रुत्वा विनिश्चित्य श्रीरामचरितं मया ॥There is nothing better known than Rama the leader of the three worlds. The Vedas describe Lord Rāma alone as the Supreme Absolute Truth. Having heard this I decided to tell the story of Lord Rama. (Suka samhita - quoted in Sri Upasanatraya)

Sri rama, swyam bhagvana

- अयोध्यानगरी नित्या सच्चिदानंदरूपिणी यस्यांशांशेन वैकुंठा गोलोकादिप्रतिष्ठिताः ~ shiva samhita
- Same chapter says ~ अवतारसहस्राणि i.e rama is equal to thousands of avatars
- Mahesvara tantram says परिपूर्णतम ब्रह्म स्वयं रामः सनातनः
- नारायणोऽपि रामांश शंखचक्रगदाभृत। चतुर्भुज स्वरुपेन् वैकुंठे च प्रकाशते ~ adi ramayana, paschim khanda
- Bharadwaj samhita says नारायणोपि रामांशः शंखचक्रगदाव्जधृक् चतुर्भुजस्वरूपेण वैकुण्ठे च प्रकाशते ॥ अवतारा वहवः सति कलाश्चांशविभूतयः ॥ राम एव परं ब्रह्म सच्चिदानन्दमव्ययम् ॥ ~ narayana is ansha of sri rama, allavatars are vibhutikalaansha but rama is swyam parabrahm

Sri rama, swyam bhagvana

- त्वदंशा एव राधा सा प्रिये वृन्दावनेश्वरी ॥मदंश एव नियतः कृष्णो गोपेन्द्रनंदनः ~ O dear one, Radhā, the mistress of Vṛndāvana, is a part of You (Sita). Kṛṣṇa, the delight of the cowherd men, is always a part of Me (Rama). (suka samhita)
- सर्वेषामवताराणामवतारी रघूत्तमः ~ hanuman samhita 5.78 (rama is source of all avatars)
- परं ब्रह्म स्वयं राम सच्चिदानन्दविग्रहः । यस्य लोकः सदा भाति गोलोकात्परतस्तु सः ॥ ~ Śrī Rāma is himself Parambrahm, the very form of Sat [eternal existence] - Chid [consciousness] - Ananda [bliss], whose divine abode [Divine Ayōdhyā Śrī Sākēta-Lōka] is eternally self illuminated even **beyond the divine world Gōlōka**. (**Ādi-Rāmāyaṇa 1.9.24**)

Raas lila from aadi ramayan Paschim khand chapter 2

- प्रमोदविपिने रामश्चिक्रीडे रासलीलया।
- In the forest of delight Rama played with the pastimes of Rasa

- तदाहं तस्य देवस्य लीलैकरसवर्तिनः।
- परिचर्यामकार्षं वै शयनासनभोजने।।
- Lakshmanji saysThen I was in the pastimes of that god.
- I did not attend to them in bed, seat and meals.

Raas lila continued

- यथा यथा प्रभुस्तुष्येत्तथा कार्यमया शनैः।
- प्रमोदवनलीलेशी सहजेयं तदाभवत।।
- Laxmanji says I should do it slowly in such a way as to please the Lord.
- Then she became easy to play with in the Pramodvan.
- या देवी जानकीत्यत्र कीर्तिता शुभनामिनी।
- कदाचिद् रासवलये क्रीडन्तं व्रजशक्तिभिः।

Raas lila continued

- She is the goddess of auspicious name mentioned here as Janaki.
- Once he was playing with the powers of Vraja in the ring of Rasa
- दृष्ट्वा प्रियतमं देवी मानतप्ता बभुव ह।
- इतश्च श्रीरामचन्द्रो विरहव्याधि पीडितः।।
- Seeing her beloved the goddess was overcome with pride
- From here Sri Ramachandra suffered from the disease of separation

तदाहं ऋतुराजस्य रुपं दध्रे मनोहरम्।
रसालमंजरीयत्तमत्तभ्रमरनादितम्।।

Then I assumed the beautiful form of the king of the seasons

The sound of the juicy flowers and the drunken bees.

मनोज्ञकोकिलालापकुजत्पुंस्कोकिलाकुलम्।
मलयानिलसौरभ्यसम्पर्किद्रुमराजितम्।।

- The charming cuckoos chattered and the male cuckoos crowded.
- It was decorated with trees touching the fragrance of the Malayan breeze
- अनेनद्रुमसंदोहमंजरीरजसाकुलम्।
- कुंजमंडप सानन्द निकुंजच्छुकसारिकम्।।
- This tree is crowded with flower dust.
- The flower pavilion is a joyful garden with a parrot.

- प्रसन्न सलिलोत्फुल्ल पंकजालि सुगन्धिकम्।
- हंससारसचक्राह्वकादम्ब प्रमदाकरम्।।
- The lotus flowers blooming in the cheerful waters are fragrant
- The swan, the crane, the wheel, the kadamba, and the woman.
- अनेकपुष्प संदोहरजोभिश्चनिशायितम्।।
- It was covered with the dust of many flowers

- स्मरलीलावहः हेमकेतकीधूलिधुसरम्।
- तत्काल लसितोद्यानरामणीयकरोचितम्।।
- Carrying the play of lust, the dust of the golden ketaki.
- At that time the garden was beautifully decorated
- नवपल्लवलौहित्य सुर्यात् पतिभासितम्।
- फुल्लत्किंशुकवृक्षौघलोहिततीकृतादिक्तटम्।।

- Its new leaves are red and its husband shines from the sun
- The banks of the river were reddish with flowers of kimsuka trees in bloom
- अथोदियाय पुर्णेद्रः प्राचीदिंमुख मण्डनः।
- फुल्लत्कुवलयारण्यकर संचार कोविदः।।
- Then the full moon rose and adorned the east.
- He is an expert in navigating the flowering Kuvala forest.

- ईशश्च सुतरां तावद्विरहाकुलमानसः।
- प्राप्ता प्रियासखीर्वीक्ष्य केलीमंडपमागमत्।।
- And the Lord was so much more agitated by separation.
- Seeing her beloved friend who had arrived she returned to the pavilion of Keli
- तत्रैतयोः सुभगयोः प्रपंचोत्तरकामिनोः।
- समागमः समभवत्परमानन्दकारकः।।

There are these two fortunate ones who desire the transcendence of the world

The meeting took place

The cause of supreme bliss.

ब्रह्मा विष्णु महेशाद्या यस्य अंशा लोक साधकाः। तं रामं सच्चिदानन्द नित्यं रास ईश्वरं भजे।। ~ I adore that Ramchandra always, Who is a form of sat-chit-Anans, Expert in Raas leela and Whose portions are Brahma, Vishnu, Mahesvara. (Hanumat sanhita)

Raas leela (contd.)

- सीता च सुंदरी यत्र **सर्वलीलाधिदेवता** ~ **suka samhita**
- सहजानंदिनी साक्षात् परंब्रह्मस्वरुपिणी। **प्रमोदवनलीला ईशी** या नित्या परदेवता ||~ Maa sita is sakshat swaym parabrahman and goddess (bhagwan) of pramodvan lila and the goddess of all goddess. **~ adi ramayana 2.96.3**
- तव बुद्धिर्महाबाहो वीर्यमद्भुतमेव च । माधुर्यं परमं राम स्वयम्भोरिव नित्यदा ॥ ~ "O great armed, Śrī Rāma! You always wish the welfare and well-being of all beings like Brahmā! O' Rāma! You have the supreme Madhurya-Rasa as well as the supremely amazing prowess, valor and heroism!" **(Vālmiki Rāmāyaṇa 7.40.14)**

Raas leela (the end)

- तत्र रासे प्रादुरासीद्ब्रह्माणी ब्रह्मकोट्यः ।। वैष्णवी विष्णुकोटयश्च रुद्राणी रुद्रकोट्यः ॥ २३५ ॥ सर्वाश्च देवतास्तत्र गोपिकाभावभाविताः ॥ रासमण्डलमध्यस्था ननृतुः स्वामिना सह ॥ २३६ ॥ तथा षष्टिसहस्राणि दण्डकारण्ययोगिनामे गोपीभाव समासाद्य रेजुः श्रीरासमण्डले ॥ २३७ ॥ श्रुतयश्चैव कालश्च रासमण्डलमध्यगाः ॥ गोपीरूपधरा रेजुर्महासौभाग्यभूषिताः ॥ २३८ ॥ कालश्च तत्र नियतं पूर्णिमाशारदी दिसा ॥वातश्च तत्र सततं सुरभिश्चंदनद्रुमैः ॥ २३९ ॥ भूमिश्च रत्नमाणिक्यप्रतप्त कन को ऽज्वला ॥ जलं यमस्वसा साक्षात्पीयूषाधिकसुंदरम् ॥ २४० ॥ उज्ज्वलांशुचयो यत्र मध्य रात्रगतः शशी ॥ राकापि या प्रभोर्लीला सा नित्यैव न संशयः ॥ २४१ ॥ सीता च सुंदरी यत्र सर्वलीलाधिदेवता चित्रकूटादिके रम्ये यद्वृंदावनमद्भुतम् ॥ २४२ ॥ गोलोकोऽयं स एवात्र दृश्यते पुरतस्तव ॥ सीताऽऽभिलाषे संभूत्यै श्रीरामेण विनिर्मितः ॥ २४३ ॥

Raas leela (contd.)

- In the Rāsamandala of Rāmchandra, Millions of Brahmas, Brahmanis, Lakshmis, Vishnus, paravatis and Sivas were Born. All devatas Attained Gopika bhava and Performed Rasa with The Lord. Thousands of Dandak sanyasis and Rishis too attained Gopi bhava and Performed Rasa dance and enlightened the place. There it was the night of six months named Saradpurnima, and where the earth was always filled with Malayvans everywhere, the water was always more beautiful than the pure nectar, and when the midnight was attained, the holy moon became bright and after performing the full Makila night, the king's rasayukt And where Shri Janakiji is the most beautiful one and the Goddess of all the pastimes, that beautiful Vrindavan is in the Chitrakoot mountain, which is a wonder, the same Goloka, above all, looks ahead of you here, so after hearing that Shri Ramji has created it with the desire of Shri Sitaji, the king said.
- **Suka samhita**

Parasakti devi sri kishori ji

- आदिमूता महालक्ष्मीः सीता तु विभवे मता ~ sita ji is the original goddess of fortune **(brihad brahma samhita 3.1)**
- गायत्र्याश्च सावित्र्याः स्वरायाश्च पराश्रियः। पार्वत्याश्च सरस्वत्या इन्द्रायाणाश्च रतेरपि।। स्वाहायाश्च स्वधायाश्च सुधायाश्च तथा भव । चंद्रिकायाः प्रभायाश्च विकुण्ठयास्तथाप्रिये ।। समस्तानाम् च शक्तिनाम् अंशिनी सहजेश्वरी।। ~ Gayatri, Savitri, Svara, Parvati, Saraswati, Indrani, Rati, Svaha, Svadha, Sudha and O unpleasant one of the moonlight and the radiance of Vaikuntha (maha laxmi), all these shaktis are ansha of Adi jagatjanni Maa Sita**. (Adi Ramayana, Dakshin khanda, chapter 96)**

Parasakti kishori ji

- श्रीरामो भगवान पुर्णः कलाभिः पुरुषोत्तमः। 30b कोटिलक्षमीसहस्त्राणाम् अंशिनी जनकात्मजा।31a एतयारेव दिव्यांशो राधाकृष्णात्मकौ ब्रजे।31b अन्याश्च सकला गोप्यस्तदंशाशां उदीरिता। 33a द्वारिकायां रुक्मिणीयं महालक्ष्मी महेश्वरी। 33b अन्याश्च सत्यभामाद्यास्तदंशा सहजात्मिका।34a ~ Shri ram is ishwar of all kalas. Thousands of crores of shri Laxmi emnate from maa Janki. From divine portion of Sita Ram, Radha Krishna does raas lila in Vrindavan. All gopis, mahalaxmi maheshwari Rukmini and incarnation goddess Earth satyabhama are all parts of Maa Sita. **(~hanuman samhita)**